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For the National Era.

(CONTINUED FROM THE AUTHOR.)

MARK SUTHERLAND:

OR,

POWER AND PRINCIPLE.

BY EMMA D. N. SOUTHWORTH.

CHAP. XXV.

He's not a fortune teller, great and small,  
He's a fortune teller, great and small,  
He's a fortune teller, great and small,  
He's a fortune teller, great and small.

Mark Sutherland went on board the Victoria,

and immediately looked out from the

deck, and saw the water-bearer, who

was carrying a pail on his head, and

was walking towards the water.

He saw the water-bearer, who

was carrying a pail on his head, and

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the favorite rose flourished luxuriantly. Rose

tree adorned the yard, rose bushes hedged the

parterres, rose vines shaded the arbors and

climbed the pillars of the piazza, and gracefully

fringed the balcony, and the fragrance of the

flowers filled the air. What gave a tender in-

terest to these beautiful roses was, that they

were all love-offerings from the young girls and

children of the household, and the fragrance of the

flowers filled the air. What gave a tender in-

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"Blow your kind heart, dear Mark, he will

be no trouble to me. I have not the shadow

of an objection to his coming; I think I shall

rather like to have him here. But always

remember, dear Mark, that I am not a

mother, and I cannot be expected to be

just like a mother. I am a friend, and I

will be as such. I will be as such. I will

be as such. I will be as such. I will be

as such. I will be as such. I will be as

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"Oh, nonsense!" interrupted Mary, looking

up, blushing, and laughing in spite of herself,

as she bit the corner of her cambric handker-

chief. "I feel more than ever, dear Mark,

that the childish feeling will come over me in

some moments. You don't know anything

about the trials of a public school, aunt. Re-

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for the reason of its own

business the day, for the reason of its own necessity, and for the additional reason that we cannot otherwise effectively throw our working faculties out of gear. The mind does not submit to absolute inactivity, and if not forced into a new track, it will inevitably pursue the old one, and so the over-worked week-day faculties will be cheated of their rest.

It does not meet the case to answer that every day is holy, and that religion and morality should rule our whole life. These faculties do demand a special and exclusive cultivation. There ought to be a whole day in the week kept holy to God and Humanity. Not only should the hurry and solicitude of business be suspended for the health of the powers which it burdens, but not only should there be a break in the headlong current of mercenary speculation—a day to check the ruthless tide of selfishness—a day

THE SABBAT

most beneficent relations, ask such opportunity for fitting development; and we say that

sabbath should be devoted to all these restorative and educational uses. It is just because one day, at least, in seven, is not given to moral and religion that their science is less understood in the present age than any other matter of human concern.

We do not postulate the inspiration of Moses. Few persons know what they mean by the word, or how to govern their own thoughts

and conduct by their notion of it; and in such discussions as this, it more frequently raises a war of words than leads to any useful conclusions. We believe it for ourselves in a very useful way; and we believe, further, that all the positive institutions of the Old Testament system will be found, upon candid and enlight-

natural law, though much modified by the exigencies of the times and people to whom the laws were given. An over-ruling idea with us is that all the laws of God are made for the benefit of *their subjects*—that he does not give laws which he does not intend to enforce, and that he will not want and deny their healthy gratification.

that he does not confer powers and forbid the legitimate activity—in a word, that he did not bestow life, and then take back one-seventh of it arbitrarily for his own purposes, to the injury or deprivation of his creatures. We look, therefore, for the beneficial reason of commandments imposed in his name; and when we find such utilities as the next day embrace, we have no doubt of the obligation, as we have none of the duty.

Religion and morals, we are aware, are separate and distinct things. The one, God's

forced; as often, unhappily, by the devout as by the profane. Pious people often overstrain the sanctification of the Sabbath, from an earnest fear of injurious consequences that might follow a reasonable relaxation of the Jewish Sabbath's severities. Our apprehension is, that divine service is not human sacrifice, in any technical sense, under the Christian era.

that the observance of the sacred day is possible within the devout discretion of religious men, restrained by all that consideration which is due to the general well-being of their neighbors; but what we write is intended rather for the use of those who reason so well that

though they are not constitutionally defective in reverence, are yet without the caution which it so usefully supplies to ardent minds. The freedom of the soul is even more precious than the truth itself; but boys do not know every thing, and brains, like cats' eyes, however keen, are none the worse for the help of the

**ABOLITION AND INFIDELITY.**  
The editor of the *Fairfield (S. C.) Herald* publishes our comments on his "Correction," and appends the following remarks:

state that our idea of Christianity consists in belief in the propriety and legality of those institutions which Christ recognized, and, by his not condemning as evils, justified; because his errand on earth was to correct evils. We do not wish to enter upon a review of this point. Suffice it to say, that the evidence in favor of the institution of Slavery being on balance

edged and legalized feature of society at the period of the Advent, has been summed up by some of our most able divines, and are irreparable. When, therefore, Abolition assumes upon itself to denounce it as a moral, political and social evil—a *sin* and a disgrace to our national character—it does so in defiance and in contemptuous disregard of this holy sacred

tion. Its denunciations fall not only upon those who uphold the institution, but also upon the very Founder of the Christian religion, who sanctioned it. It is not actuated by a 'superior love' for the God of Christianity, because it is deficient in veneration and respect for his wise approbation; nor by 'love for all men,' for it is confined exclusively to the inferior African

The "holy sanction" of "some of our most able divines" should not blind us to the teachings of common sense. The Saviour, when or

earth, did not inveigh specially against particular sins, though they abounded in His day as they do now. He aimed to correct the fountain of sin—the human heart—that all the issues from it might be pure and holy. If any man is in Christ, he is “a new creature”—old things are therefore done away. Selfishness

is the root of Slavery; and a true Christian—  
man who loves God supremely—can no more  
enslave his brother, though he be of the "infer-  
rior African race," than he can enslave his  
own children. The *Herald* is not ignorant of  
what Slavery does to a man—that it degrades

withholds education from him, and denies him the right to his own earnings and his own children. Did the Founder of Christianity by any word or deed teach that this is right? "Our most able divines" cannot show that he did. But suppose, for the sake of the argument, that

the *Herald's* view is correct, and that the charge is not "a sin"—is it not a mistake, a blunder, a "disgrace to our national character?" The testimony of the civilized world is against the *Herald* on this point. We are not "fanatically disposed or wilfully blind," but we have deemed it proper to say this much in reply to the

Herald's argument, though he has no voice to enter into a discussion on this subject." The argument he adduces, we fear, does not altogether satisfy his own mind that Slavery is not "a disgrace to our national character," and should be removed as early as practicable. See Herald's devotion to "Southern Rights."

**THE OVERFLOW OF THE TREASURY.**—There is now a surplus of within a fraction of twenty-two millions of dollars in the Treasury, notwithstanding the Secretary is redeeming United States currency and otherwise saving the public.

debt as far as the law to that end will admit. Thus it appears that the Government's revenues are increasing so rapidly as that the public debt is being fast extinguished, without materially decreasing the amount of cash on hand. What will Congress do with this surplus? Will it not be a very bad to the interests of the States? The fear is, that it

will be regarded merely as so many more  
to be squabbled for by a horde of sharp men  
each of whom will keep a free doggerly har-  
next winter, to aid their operations on the  
members.—*Nat. Intelligencer.*



## INDEPENDENT DEMOCRACY OF THE STATE

**OF NEW YORK.**

A Delegated Convention of the Independent Democracy of the State of New York will be held at Syracuse

ten on Wednesday, the 31st day of August, 1853,  
at ten o'clock, A. M.

The Independent Democracy of the different coun-  
tries are invited to send Papers, and number corre-  
sponding to their members of Assembly.

CHARLES A. WHEATON,  
ROBERT R. RAYMOND,  
HIRSH J. BARNETT,  
S. E. CHURCH,  
S. P. NOBLE,  
J. M. WATSON,  
B. MARNS,  
S. D. PORTER,  
W. W. STEWART.

Committee.

PROSPECTUS OF FACTS FOR THE PEOPLE.

THE "FACTS FOR THE PEOPLE" is a monthly, de-  
signed for generation as a document for reference,  
or for general circulation, as a Free Democratic Ma-  
gazine, especially among those not yet familiar with  
the Anti-Slavery Cause. It will be composed of  
articles from the *National Era*, and adapted  
particularly to the purpose named.

It is published by subscription, and is printed  
on good paper, of the size of the *Congressional*  
Globe, in quarto form, suitable for binding.

It contains the following—viz.,  
1. Twelve numbers constituting a volume—  
\$1  
2. Fifty copies to one address—\$1  
3. One hundred copies to one address—\$2

Any person or club may in this way, by mail,  
obtain the *Independent Democracy* for the whole year, to one hundred readers. Single copies  
will not be received. Send for a club, and order  
it to be addressed—  
Cable number, six cents a year, paid in advance  
the office where this paper is received. All pa-  
ments must be in advance.

G. BAILLY.

P. S. Editors of newspapers favorable to the for-  
going will send themselves to six copies of this  
monthly, by exhibiting the Prospectus, and directing  
attention to it.

☐ The steamship GOLDEN AGE, having been  
unavoidably detained in consequence of the fall of  
ice, will not sail until the 1st of September, 1853,  
at the factory to finish the machinery in the

agreed upon, will be positively despatched on the 15th day of August. See advertisement.

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**THE MAN OF A THOUSAND YEARS.**

A TRUE LIFE.  
 BY MYDIA MARIA CHILD.  
 A most thrilling work is the biography of one of the noblest spirits of the age, and one of the most successful of his deeds of philanthropy and heroism, covering a period of nearly twenty years, and his conversion of the thousands who were the immediate inmates of his household, but to all who knew him. It was confined to the *popular* channels of the day, but extended itself among the most degraded and abandoned of the human race, and it has been published in Philadelphia and New York, where its active life has been witnessed by the noblest spirits of the age, and its testimony to the nobleness of soul, and the entire dedication to the interests of suffering humanity.

AMERICA. Mrs. Child having spent several years in his family, and being perfectly familiar with the peculiar details of his life, she is able to write a *TRUE LIFE* of the noble man, and her task is made doubly easy by the fact that she has been a *TRUE LIFE* indeed, was the life of ISAAC

The venerable Isaac T. Hopper, whose placid, benevolent face has so long reigned almost everywhere in the "good city" as a symbol of wisdom and fluency and labors have been devoted with an untiring simplicity and constancy to humanity, died at his home, No. 100 West 12th street, at 10 o'clock this morning, after a long illness.

[illegible]

more. Vol of intentional choice to shed or make girls and women happy for the world as it is. The New York Tribune.

" Isaac T. Hopper was a man of remarkable energy and broad sympathies. His clear disordered mind, his unequalled will, his total unconsciousness of fear, his extraordinary tact in circumventing the law, his great power of organization, his sense of the nee of an general arm; and these qualities, which were the basis of his greatness, were covered by an unusual degree of conscientiousness and modesty. He battled courageously, and with a manly frankness, against the evils of the world, and he was always the most practical person; but it was always to defeat the plans of the evil-doers, and to save the souls of the lost and self-interest.

" He was a true brave and kind old friend; his prayers of unnamed ones ascend to Heaven for the good of the world; and his friends and a glorious cause have welcomed them to Heaven.

On a plain block of granite, at Greenwood

was, is inserted:

JOHN T. HOPPER,  
BORN DECEMBER 24, 1771,  
ENDED HIS PILGRIMAGE MAY 7TH, 1852.

"Thus henceforth shall have a good man's name  
A grateful and a grateful tear,  
And a length, his friends of human kind  
To his dear memory shall ever be true."

We shall publish 5,000 copies for the first ed.  
Early orders from the trade are solicited. It is  
sent to all our agents in the form of a complimentary  
copy of *Uncle Tom's Cabin*; for in this brilliant  
journal it is not but that the author has improved late  
years.

J. W. FLETCHER & CO., Boston.  
JEWETT, PORTER & WORTHINGTON,  
Aug. 4—1852. Cleveland, O.

**A NEW VOLUME**  
OF  
WOODWORTH'S "WISDOM CABINET"  
commences with the July number, and of course  
is a favorable time for new subscribers. A word  
to the wise is sufficient. The volume is a new  
beginning to the series, just as to any other. The  
editors have again purged the volume of all  
things to the reader, more copiously than ever.

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Sixth street, south of Pennsylvania ave



